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The finest stand of pine forest in this part of Yün-nan was once here. Trees a hundred feet tall, with perfectly straight boles stood here until the Lo-los came from Ta-liang Shan 大涼山 to settle. Clan feuds had forced them to wander and they came to this wild region. They cleared most of the forests and, cutting down the magnificent hard yellow pines set fire to them as they lay on the ground. Of the smaller twigs and branches they would make oblong piles, cover them with sod, and then burn them; the ashes they ploughed under. This method of agriculture is mentioned in Chinese records about Lo-lo, as ploughing (cultivating) with fire. They made a desert of the land and the smoke clouds of the burning forests enshrouded the landscape (PLATE 93).

Water is scarce, there being only one small water-hole which is dry in winter, while in a small ravine near by a little brook furnished the only regular water supply for the entire community. From here the women carried the water in wooden buckets to their homes. As they depended entirely on rain for irrigation, they grew mainly potatoes, oats and buckwheat. The potatoes they ate baked in live coals. For over ten years they lived here, cultivating the dry lands, until, on account of almost daily robberies they were forced in 1931 to leave Ghügh-t'o. As the area is easily controlled on account of its being surrounded by the Yangtze on all sides, they could never return. Some went to Bběr-dděr, some to Yung-ning, the Li-chiang soldiers standing by on the banks of the Yangtze until the last Lo-lo had left with wife, child, sheep and pig. Thus they went east and north of the river with their few belongings to find new places to devastate (PLATES 94, 95). In their abandoned fields, young pines have sprouted again.

From Ghügh-t'o, the trail descends into a dry valley and pine forest. Ghügh-t'o like Lo-shui-tung 落水洞, possesses funnel-shaped sink-holes, the narrow part being lined with limestone; they are, however, not so numerous. Ere reaching the hamlet of Mba-yi-wùa one passes a large, forested, limestone mountain called T'khi-t'khi 'a-lv-k'ö (To shake off fear at the foot of the cliff) to the east of the trail. It is said that formerly tigers inhabited this region (leopards are still to be found) and people were afraid when they reached that spot.

Diagonally across the hill is a much lower mound, its slopes covered with pines; on its top a mud fort was erected, that is, a simple encircling low, mud wall. This fortification, called La-bpu Wua-ssä, was constructed during the Mohammedan rebellion in 1856, when the Moslems were being slaughtered by the Chinese at Ta-li and elsewhere. As the Chinese officials had fled from Li-chiang, a La-bpu (La-pao) Na-khi headman, by name Wua-ssä, had made himself magistrate and Fu-kuan; he liberated all the prisoners in the jails and slaughtered many Moslems. He forced Li-chiang merchants and well-to-do people, who had lent money to La-bpu peasants at exorbitant rates of interest, to take the place of cattle before a plough, and carry heavy loads. When they were unable to perform such work he addressed them thus: "As you are unable to do the work of a cow ploughing the fields, or to carry a load, you had better drink new milk," and thereupon had them beheaded. By the drinking of new milk he intimated that they had better be killed, to be reborn as babies. Many who had left their old masters, whom they maligned in order to in-

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From Na-ri we follow a narrow trail up and down, first high above the river, then in and out of ravines; the main road, however, leads on the west bank at an even grade. A few li bring us to the hamlet of Yun-gou where the ravine becomes very narrow and the stream enters a deep limestone gorge lined with Cupressus trees. Beyond the gorge on the east bank of the river is a huge limestone boulder which appears suspended over the stream, its lower surface being flat; hot water passes through the rock and flows from the flat under-surface as from a sieve. Limestone crags and mountains tower 2,000 feet above the river-bed, the slopes being covered with scrub oak and pines. The whole scenery is strange and dismal. 487* 133* 137*

At the end of the day's stage is the hamlet of Dshü-dzong situated on the east bank of the river. From this village the trail follows the clear stream, crosses two lateral affluents and ascends a rocky bluff. The trees on the lower slopes are all walnuts, while oaks and *Pinus yünnanensis* clothe the upper. We come to a cantilever bridge at the village of Ndo-sung (To-sung 多松) on the east bank of the stream. The entire village consists of one large white house and a few log huts. We enter forest of pines and deciduous oaks in the broadening valley; mountains about 12,000 feet in height and composed of limestone rise to the east. The next village, called Sha-lon, in Chinese Sha-lung 沙龍, is situated on a hill in the valley. The Tibetan dialect spoken here is different from that of A-tun-tzu and Chung-tien. Three li beyond the village of Sha-lon, the trail leaves the main stream, enters a narrow valley and crosses the affluent which issues from it.

We follow on the top of the spur which separates it from the main stream to a small hamlet called Chao-to (Ch'ang-ta 昌大); five li beyond we reach the village of To-gu-ti the Chinese T'o-ko-ti 拖格底. Near the entrance to the village a gate was erected across the trail. It consisted of two pine trees connected by braided strands of bamboo from which wooden swords dipped in blood hung suspended. On inquiry I was informed that an epidemic was rampant among the horses in this village, and the swords, were to drive or keep out the demon which caused it. At the other end of the village was a similar gate, but from the bamboo rope swung the huge wooden penis of a horse. Not far from this village situated on the left bank, is the hamlet of Nin-yü, where another cantilever bridge spans the river. As the valley floors became broader and the land more suitable for agriculture, villages are also more frequent. 751 487* 133* 137*

Two li bring us to the village of Ka-su, and a short distance beyond situated on a terrace is the village called Sa-gè-ti (Sheng-keng-ting 生更丁); here are limestone and black shales both much contorted. Walnuts grow along the river bank, the Tibetans, similarly to the Na-khi, use the oil for cooking. The trail crosses a rather large, flat cultivated area to a village called Sha-shao 沙哨 situated under a huge limestone bluff. Here a valley opens out into the Yon-dze-khà, from the right, or west, bringing a stream of considerable size from the eastern slopes of the mountains, which form the Mekong—Yangtze divide in the neighborhood of Yeh-chih. A trail leads up this valley and over the divide to the Mekong a little north of Yeh-chih. [252]

To the south of the valley is a high spur which Handel-Mazzetti on his map calls Ko-bu-dä — this is the Chinese Kuo-pu-te 過不得 (Cannot be